

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward."—PAUL.

No. 5, Vol. XXII.

Saturday, February 4, 1860.

Price One Penny.

"THE IMPENDING CLOUD."

In consideration of the great destiny that was once opened to the United States and the difficulties pending between the North and the South, and in view of the dark cloud hanging over the head of that nation, Europe, as well as herself, cannot but be anxious for America. From the fact that her Union was once a glorious reality, and her virtue at once exalting to herself, and in its effects beneficial to mankind, to see the virtue which the noble sires of that nation so eminently exemplified departing from the children is truly lamentable; and to see her Union, which was once a glorious reality, in danger of dissolution, should be enough to bring her degenerate sons to repentance before it is too late. Her blessed institutions were once a living fact, and not a dead letter; and those institutions were animated by that Divine Spirit that moved upon the fathers of liberty and the framers of her Constitution. Then the respect of rights, religious and civil tolerance, and federal fraternity of the United States, were not shams, but justly the boast of Americans and the hope of the world. In her present condition, and in view of the dark impending cloud apparently ready to burst upon her head, America has become an object of painful interest to the well-disposed and reflective, who will be led to consider what hopes and what fears her case presents.

It is in this spirit, and not to rejoice in

the present condition of the United States, nor to glorify in the anticipation of their dissolution, that we write. It is truly a cause of sorrow that America's sons have departed from the ways of their fathers; and were it not that we believe that Providence will bring forth good out of evil, and direct all things to the glory of God and the ultimate good of mankind, our spirits would mourn and our hopes be dark indeed, not only for the fate of America, but also for the fate of the whole world. We certainly do fear that the impending cloud must and will burst upon the head of that nation, sooner or later; and was it not from the fact that, after the bursting of the cloud that is hanging not only over the United States, but also over all nations, there will come a brighter and more glorious day to America and to all the earth, the very heavens might weep to see how black and threatening the impending cloud has become.

Carrying our readers on according to the spirit of the above, it will, perhaps, be interesting, though painfully interesting, to weigh the hopes of President Buchanan by the side of the present condition of the United States. In his Message to Congress, he says—

"We have been exposed to many threatening and alarming difficulties in our progress; but on each successive occasion the impending cloud has been dissipated at the

moment it appeared ready to burst upon our head, and the danger to our institutions has passed away."

In endeavouring to keep down alarm, and (to use his own strong language,) to "allay the demon spirit of sectional hatred and strife now alive in the land," President Buchanan is certainly performing a sacred duty of his office, and his object is most commendable. So far, his case is good, and the opening passage of the Message at first seems comforting. But when we reflect that the "demerits" of the United States, to say the least of it, must have stretched to the utmost the "special protection of Divine Providence" claimed by the President for his nation, the comfort of the words are lost; and when we look closely into the impending cloud, the chances of the cloud being dissipated seem like straws to a drowning man.

In his Message, the President has considered the great questions and antagonism of the North and South, and the condition of the Union and society in America, merely as difficulties which spring up in the progress of nations. Taking this view, from the fact that the nation has "been exposed to many threatening and alarming difficulties," he would infer that such will be the case in the present instance.

Now, this view of the President's is not the full view of the case. It is only a partial view, and indeed one which does not take in the worse side. It is a case far more serious than one of mere difficulties; for there is a condition of society to be taken into the account; and the kind of condition of society must also be brought into the view. If it be true, as their leading journals declare, that there is in that society a large number of lawless, inhuman ruffians, who fear neither God nor man, and wicked men and women generally, all tending to the destruction of society, then this fact must be made to heavily underline the "many threatenings and alarming difficulties" of a political nature. American papers have pictured such scenes and such a state of things as to cause not only pain to the well-disposed, but much fear in reflective minds, of the ultimate consequences. We know how black and flaming editors will make things appear for political purposes; and although we are persuaded

that three parts of the people of America are virtuously and religiously disposed, and deplore the danger to their society and their institutions as much as we do, yet are we painfully aware that it is just the other one-quarter of lawless, wicked people that have power to endanger, not only the Union, but also the very state of society. But now for the case considered as one of mere difficulties.

Doubtless it is true that the United States are now "exposed to many threatening and alarming difficulties;" and it is equally true that alarming difficulties which threaten loudly are sometimes overcome, and clouds that look very black are sometimes dissipated at the very moment they seem ready to burst upon the head of a people, and danger to their society as well as to their institutions passes away. The history of the Latter-day Saints is full of such examples; and surely they could be no sceptics to the possibility of such desirable cases! But, then, it must be remembered that much depends upon the nature of the difficulties, the source and cause of the difficulties, and the virtue, conduct, and merits of the people whom the difficulties threaten, and over whose head the black frowning cloud is impending; and much depends upon the light in which they stand in the sight of Heaven and upon the protection that is around them.

Now, in the case of the Latter-day Saints, their difficulties were such as the Prophets, Apostles, and Saints of old had to meet, and from which even Jesus, the greatest and the best, was not exempt, and indeed such as the great and good of all nations and ages have had to contend with. A glorious case could be made out in favour of the Saints, in which would stand the wonderful miracle-working faith which laughs at difficulties, their not less wonderful trust in God, supported by their heroism, devotion, and unparalleled history, which has often forced admiration even from our enemies. But to make out such a case is not our present object, though we cannot help making a few passing remarks touching that case.

The Saints could very truthfully and unreservedly say—"We have been exposed to many threatening and alarming difficulties in our progress; but on each successive occasion the impending cloud has been dissipated at the moment it appeared ready to burst upon our head,

and the danger to our institutions has passed away," and they could supplement Mr. Buchanan's words by saying—And the danger to ourselves and to our religion has also passed away, and we have been delivered from our enemies and saved from the snares. Moreover, they could add that, in such cases, their faith was strong, and their trust in the special protection of Divine Providence very great, and that their union has resisted every external force, even when it amounted to the force of the United States. They could also say—We have been under "the special protection of Divine Providence;" and we have invariably found that, even when Providence seems to frown, behind that frowning Providence God hides for us a smiling face.

But is this the case now of the United States? Are their difficulties of a similar kind? No—most decidedly—no. The difficulties of the Saints have not been of themselves, nor have those difficulties had their source in social corruption and disorder, internal strife, deadly hatred of each other, bursting of bonds of brotherhood, and a loss of confidence in their leaders and in each other, nor in their becoming indifferent to their sacred institutions. Had such been the case, they would long since have been dissolved as a community. They would not have given to the world the last thirty years of insurmountable difficulties of destroying the community and "solving the Mormon problem." There would have been no need of a fruitless Utah Expedition, nor, after so many attempts, would all have to admit, even to the United States, "We have tried and tried again repeatedly to get rid of Mormonism and break up the community of Saints, but have invariably found more difficulties in the attempts than the Saints have in resisting the attempts; they have surmounted all their difficulties, and resisted all action and force brought against them, while, in attempting to destroy their community and institutions, difficulties on our side have increased, and we have failed."

But then such a case is clear, and the causes of these results obvious. The Saints stood upon the firm foundation of right and truth, and their institutions and religion were as rocks beneath their feet. Upon those rocks they stood firm. They were ever peaceable, respecters of

rights, law-abiding, lovers of constitutional liberty, conservative in their tendencies, and healthy and sound in the state of their society. In their characters they were moral, virtuous, and God-fearing, and marvellously devoted to their religion, and loyal to their country and its institutions. Their union has been strong and indissoluble—their brotherhood a great fact; and so strong has been their confidence in their leaders and in each other, so great their love, so numerous their ties, and so remarkable their clinging to each other, that nothing has been able to separate them. In all their drivings, they could boast of a living union; and they have kept together and moved together from the time the Church numbered six individuals to the time when, at the bidding of the Prophet, the whole Territory of Utah was, as in a moment, put in motion.

But the very reverse of the Saints' case is now the case of the United States. Their difficulties are of themselves, and within themselves, and between themselves. The source of those difficulties is in their own society and body politic. Social corruption, disorder, internal strife, deadly hatred of each other, bursting of the bonds of brotherhood, and a loss of confidence in their leaders and in each other are now becoming the general characteristics of the nation; and while but few care about mutual good and mutual interests, very many are not only becoming positively indifferent to the institutions of their country, but reckless concerning their fate. Indeed, the feelings and tendencies of the United States are towards the dissolution of the Union between North and South. This is their case, then, and such are their difficulties.

The case of America is not now what it was in the days of the sires of that nation—the fathers of the Federal Union. The American patriots stood then upon resistance of wrongs and a declaration of the inalienable rights of man. For this purpose, and to successfully resist wrongs, and to make their declaration of the rights of man thoroughly effective, they joined themselves in holy federal bonds of national brotherhood, the avowed object being mutual good, the reaching of the greatest number of human rights, and the preservation and perpetuation of those inalienable rights and nobly fought-for privileges to their children. There was indeed a glorious case, and all nations have had to acknowledge the force of

their declaration, the righteousness of their cause, and that confederation which they formed. We believe that never since the creation of the world has there been a *national* case so holy, so noble, and so glorious as the case presented by America at the Declaration of Independence and the birth of the Union, nor ever an entire nation so full of virtue, patriotism, and the most sterling qualities of human nature. Then America presented a spectacle that heaven might have rejoiced over; but *now* she presents a spectacle that heaven might weep over. Then Divine Providence threw around her its special protection; but *now* there is too great reason to fear that she has lost that special protection. Then her case was of the very best kind, and her society full of virtue and the highest human qualities; but *now* something like the very reverse is the case.

In judging the present "threatening and alarming difficulties" to which the United States unfortunately are now exposed, the case and the nature and source of the difficulties we see must be understood and taken into account. In looking at the "impending cloud," and getting a clear view of the hopes and fears of that cloud being dissipated at the moment it appears ready to burst upon the head of that nation, and whether danger to its institutions will pass away, some such views and considerations as the foregoing must be taken in. Were the present case of the United States similar to the cases noticed of the Saints and the sires of the American nation, then would there be

everything to hope, and nothing to fear. Had they not to all appearance lost the "special protection of Divine Providence" by their "demerits,"—were their difficulties of an external, instead of an internal character, and were the destructive force brought against them from foreign sources, instead of springing from themselves, then doubtless the cloud now impending over their head would be dissipated. Indeed, in such a case, they could hold their ground against all nations, and might still be justly considered the hope and pride and glory of the earth. Then would the great destiny once before them be still their glorious rising star, and America would still be on the path to become the future empress of the world. In fact, in our faith, America still stands as such; and we believe that she will yet reach this glorious destiny, and become the hope of all nations, the joy of the earth, and the empress of the world. Surely "Divine Providence," who threw a "special protection" around that nation at its birth, will not let that special protection be spent in vain; and he that marked out for America a destiny so glorious will not let that destiny be lost. Surely, if Esau sells his birthright, God will find some Jacob to purchase it. If the United States of North and South lose the glorious destiny and Union of the nation, surely some child of promise will find them, and preserve the institutions which the fathers of American independence fought for, and reassert the inalienable rights of man.

REIGN OF TERROR IN AMERICA.

Every mail brings news from the United States more distressing and unfavourable than the former one. The Kansas affair several years ago assumed very alarming proportions; but that difficulty was local and trifling, compared with that which has now sprung up between the North and South. It now bids fair to be general throughout the States, and the excitement of 1860 without an example in the history of the American nation; for a reign of terror seems to have commenced. We gather from the American press the facts

that no Speaker had been elected, and that the excitement throughout the country was alarming.

In relation to the latter, the *New York Herald* says—

"We are daily receiving information from public and private sources, which shows that a reign of terror is approaching in this country pregnant with the most disastrous results to both North and South. Travellers from the Northern sections of the Union are not only looked upon with suspicion in the Southern States, but in

many sections of that region they are stopped in their travels and obliged to give a satisfactory account of themselves and their business. If they have not some local acquaintance who can vouch for them, they are followed through all their in-goings and out-comings, and not unfrequently find themselves face to face with a vigilance committee charged with the preservation of public order and the expurgation of the community from Northern Abolitionists. This is particularly the case with the travelling agents of Northern manufacturers and merchants, who, in consequence of the prevailing excitement, are looked upon with great suspicion. There are numerous concerns in this portion of the country which have sent out agents and made great preparations to meet their orders from the South for goods, who already find themselves in pecuniary embarrassments from the fact that their agents, instead of sending home orders for goods, write the most doleful letters in regard to their business prospects. Thus the commercial connections between the North and South are being gradually severed, under the growing influence of the terror that Northern agents of the abolitionized Black Republican party are busily fomenting a servile war in the South; and every Southern man feels that it is not slavery alone, but the lives of himself and

his loved wife and children that are involved."

On the other side of the case, the North has serious cause of complaints against the Southern inhumanity. The following is a case. The *Herald* says—

"Our Black Republican contemporaries have been raising a lamentable hue-and-cry over the recent lynching of one James Power at Columbia, South Carolina. Power is a native of Ireland, a stone-cutter, and with a number of other men of his trade of different nationalities was employed in the construction of a new State House at Columbia, when the pro-slavery committee of vigilance of the said town got wind of some remarks of Power of an abolition character. The result was an unsuccessful attempt of Power to escape his capture, the infliction of twenty-nine lashes upon his bare back, after which he was served with a coat of tar and feathers, and in this condition was sent down by railroad to Charlestown, where he was conducted to prison, and thence, after a confinement of several days, shipped to New York."

We are also told that twelve families have been obliged to fly from Madison County.

HISTORY OF JOSEPH SMITH.

(Continued from page 56.)

[August, 1843.]

When I first read the charter, I supposed it was circumscribed by the statutes of the State; but, upon a second reading, I saw the beauty of that *magna charta*. I saw that the Legislature of Illinois had ceded to the City Council of the city of Nauvoo, the power to legislate for the common weal of Nauvoo; for a part of the 11th section of that Act reads as follows:—

'The City Council shall have power and authority to make, ordain, establish, and execute all such ordinances not repugnant to the Constitution of the United States or of this State, as they may deem necessary for the peace, benefit, good order, regulation, convenience, and cleanliness of said city.'

Now, if words mean anything, here certainly are vested rights as sacred, as substantial, and, according to the terms of the charter, (perpetual succession,) as durable as those of the State, or United States, for the 'benefit and convenience' of the citizens of

Nauvoo and her posterity, *ad infinitum*. It is a wise, liberal, and substantial foundation for those who may be so fortunate as to share the salutary effects of its ordinances and to partake of its growing blessings. If Illinois has power to enact laws for the benefit and convenience of her inhabitants, so has Nauvoo for her citizens. If the Constitution of the United States protects Illinois in her vested rights, Nauvoo has the same claim and the same power to control it. And if the City Council of Nauvoo should pass an unconstitutional act or ordinance literally repugnant to the Constitution of the United States or of this State, all that could be done would be to declare it void by some court having competent jurisdiction; and there the matter ends, without any recourse upon the charter any more than there is recourse upon the Constitution of the State for unconstitutional acts that so frequently disgrace the statutes of the several States.

When I heard that the Legislature, last

winter, was labouring to repeal or modify the said charter, it put me in mind of a father and a son who owned a horse which they were too lazy to prove and bring out his good qualities. But a gentleman, observing him, purchased, and in a few days passed by with the noble animal in full mounted harness attached to an elegant carriage, attracted the attention of all that saw him. The son immediately sought the father to sue and get the horse back; but the old man drily replied, 'It takes two to make a bargain.' So, if the Legislature should repeal or alter the charter of Nauvoo, without the consent of the citizens, they have only to put a *quies* on the act, through the Supreme Court of the United States, as many other cases have been, according to her reports.

Reserved rights and vested rights are very different; and had the Legislature reserved any important point in the charter, and the City Council used it without the consent mutually of both parties, they would have been held amenable to the Supreme Court for the usurpation of that power. But when the 'benefit and convenience' of Nauvoo demands ordinances no broader than the Constitution of the United States and that of Illinois justifies, no matter whether there is any law on the subject or not, the City Council has only to strew their wisdom by their ordinances, and their power by their virtues, and how beautifully the world will behold *imperium in imperio*!

Recently there has been much said about the powers of the Municipal Court of said city, because that court had the right to issue writs of Habeas Corpus under their own ordinances. Any man that objects to this power of the Municipal Court is ignorant of the vested rights of the Constitution of the United States; for '*the privilege of the writ of Habeas Corpus shall not be suspended, unless when in cases of rebellion and invasion the public safety may require it.*' The highest objection is, that the writ, according to the charter, must be confined to cases arising from the ordinances. Just so. If the writ was not issued upon the direction and rules of ordinances, what would govern it? Do the Circuit and Supreme Courts of the State issue writs of Habeas Corpus on the laws of the State, or upon the laws of Spain, Portugal, or the United States? Does the Supreme Court of the United States exercise the right of Habeas Corpus upon the United States, or upon an *ahase* of the Emperor Nicholas, of Russia.

Again, the Municipal Court of Nauvoo consists of several persons, whereas the Circuit Court is one man only; and the world has yet to learn that a 'little brief authority' is as judiciously exercised by one

man as by six—why the good old Law Book says, 'In the midst of counsellors there is safety.'

Missouri, of late, made a most desperate and illegal attempt to force the Mormon Prophet into her bosom, but met with a most sublime failure. After having been once thrust from her warm embrace by pointed steel and burning sulphur, he seems not anxious to throw himself again upon their renewed offers of hospitality and 'pretended justice'; yet General Smith treated the Agent of the State of Missouri with all due respect, introducing him to his family, and seating him at the head of his table. All is quiet at Nauvoo.

Yours,
VIATOR."

Thursday, 31st. I commenced removing into the Mansion.

Friday, September 1st. A Conference was held in Buffalo, New York, Elder John P. Greene, presiding; William H. Folsom, clerk; 13 Branches, 1 High Priest, 58 Elders, 2 Teachers, 1 Deacon, and 247 members were represented.

I attended the meeting of the High Council as a witness in the case of Cowles *versus* George J. Adams. Charges not sustained.

The following appears in the *Times and Seasons* of this date:—

"To the Editor of the *Times and Seasons*. Sir,—As the Prophet, not long since, told the Unitarian clergyman, in answer to the question, 'What is truth?' truth is a matter of fact, I have thought that a few such precious morsels, occasionally handed out to this generation, if carefully attended to, might save some. Much has been said about the bad translations of the Bible,—the meaning here and there warped to favour religious creeds; for which curious phenomena in the sectarian horizon, very few of the literati have ever attempted to give an account, or even render a reason. Every school-boy seems to know that when either of the sectarian translators failed in making the two ends of a sentence meet, he filled up the vacuity with *italics*, by which means God has been greatly helped towards expressing himself so as to be understood by the learned world, and benefit the poor heathen, if they are correct; but if their thoughts should not happen to be God's thoughts, it is a matter of fact that the mother of harlot holds in her hand a *golden cup full of the filthiness of her abominations*.

As your office has not the necessary Hebrew and Greek type to publish the original text of the Bible, I must imitate

the sounds with Roman letters; and will begin with an extract from the 33rd chapter of Deuteronomy, 13, 14, 15, 16, and 17 verses, and follow it with the simplest translation, into English, that any known rules of rendition will allow; and then let candid men judge which sounds most like truth. So here it is:—

Deuteronomy xxxiii. 13, 14, 15, 16, and 17:—

'Ooleyosafe aumare, meboracat yehovanh auretao, memagad sham ahyeem, metaul, oometehome robatsat tanchat; oomemagad tebootoe shaumash; oomemagad garash yerancheem; oomerosh handeray kadame; oomemagad gebe gnote gnolaum; oomemagad arats, oomelouth; ooretstone shokenay senah, taubotauh lerosh yosafe, oolekandekode nezeer achauv. Bekore shoro handaur lo, vekahrenay Ream kaurenauv, banhame gnoumeem yenhaglah yahchedauv ahfesay aurats; vehame reebebote aferahyeem, vehame ahlefay menahsheh.'

Literal translation:—

'And for Joseph he said, On account of the blessings of Jehovah on his land, from the most precious things of the heavens, from the dew and from the great deep's resting-place beneath, and from the most precious increase of the sun, and from the most precious productions of the moons, and from the highest honours of ancient times, and from the most precious things of the hills of eternity, and from the most precious things of the earth and her fulness, and the delight of dwelling in the bush, come thou for the head of Joseph, and for the crown of the prince of his brethren. The firstling of his bullock's majesty is for him, and the horns of the ream are his horns: with them he shall push the people together from the ends of the earth; and they will be the multitudes of Ephraim, and they will be the thousands of Manasseh.'

NOT THE PROPHET, S. T. P."

Saturday, 2nd. I was not well, and therefore adjourned Mayor's Court.

Sunday, 3rd. I attended Council with my brother Hyrum, N. K. Whitney, Willard Richards, William Law, and William Marks, and gave instructions to the brethren in relation to things in futurity.

A tremendous storm at Chester, Penn. The creek rose twenty-three feet in two hours, and swept away all the bridges, many factories and houses, and upwards of twenty persons drowned.

A Conference was held at Hayward's Hotel, Manchester, England.

Charles Miller, President; William Walker,

Clerk. Present.—1 Patriarch, 1 High Priest, 25 Elders, 40 Priests, 21 Teachers, and 4 Deacons.

Total number of members represented were as follows:—1,549 members, including 44 Elders, 99 Priests, 56 Teachers, 22 Deacons. Baptized since last General Conference, 80; cut off, 29; emigrated, 18; removed, 26; died, 4.

Monday, 4th. Attended Mayor's Court, and tried three cases—viz.,

City *versus* A. Dodge, S. Dodge, and Luther Purltelow.

The two first I fined five dollars, and the last one dollar and costs. One, p.m., called and gave license for a circus performance, which I attended with my family until five, p.m.

I copy from the *New York Sun* as follows:—

"This Joe Smith must be set down as an extraordinary character, a prophet-hero, as Carlyle might call him. He is one of the great men of this age, and in future history will rank with those who, in one way or other, have stamped their impress strongly on society.

Nothing can be more plebeian, in seeming, than this Joe Smith. Little of dignity is there in his cognomen; but few in this age have done such deeds, and performed such *apparent* miracles. It is no small thing, in the blaze of this nineteenth century, to give to men a new revelation, found a new religion, establish new forms of worship, to build a city, with new laws, institutions, and orders of architecture,—to establish ecclesiastic, civil, and military jurisdiction, found colleges, send out missionaries, and make proselytes in two hemispheres: yet all this has been done by Joe Smith, and that against every sort of opposition, ridicule, and persecution. This sect has its martyrs also; and the spirit in which they were imprisoned and murdered in Missouri, does not appear to have differed much from that which has attended religious persecutions in all ages of the world.

That Joe Smith, the founder of the Mormons, is a man of great talent, a deep thinker, and eloquent speaker, an able writer, and a man of great mental power, no one can doubt who has watched his career. That his followers are deceived, we all believe; but, should the inherent corruptions of Mormonism fail to develop themselves sufficiently to convince its followers of their error, where will the thing end? A great military despotism is growing up in the fertile West, increasing faster, in proportion, than the surrounding population,

spreading its influence around, and marshalling multitudes under its banners, causing serious alarm to every patriot."

What is the reason that men are so blind that they cannot or will not see the hand of the Lord in his work of the last days?

Tuesday, 5th. Went to the Office at nine, a m., with Mr. Hamilton, of Carthage, who had obtained a deed from the Sheriff of the county for Lot 2, Block

103, in the city of Nauvoo, for taxes, although I had previously paid them; which is another specimen of the oppression, injustice, and rascality of Mr. Collector Bagby, who by such foul means robs me and other Saints, and abuses all who come unfortunately in his power.

I requested my clerk to make out a bill of fare for the mansion.

The ship *Metoka* sailed from Liverpool with a company of Saints on board.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 4, 1860.

RETROSPECTIVE VIEW OF EMIGRATION.—We believe that at this stage of their course it will not be unwise to give the Saints a retrospective view of the past few years. We design that view with particular reference to emigration, and shall confine it mostly to the last eighteen months.

It is true that during the last few years—in fact, since the emigration of 1856, there have not been large emigrations from this Mission as in that and previous years. But we believe that the case is not less satisfactory and creditable to the Saints, nor do we believe that any previous years will show so much self-sacrifice for the cause, resolute exertion, and self-reliance in the history of the Mission, as the past two years will show. Such being the case, then, their acceptance in the sight of God is at least not less favourable than during seasons when thousands were obeying the Divine command to gather to Zion, and embracing the opportunities before them. Neither is their condition in any case less favourable, nor at all to be deplored, because Providence has not opened the way for a larger number to emigrate from these lands to Zion. Let us see how the case of the ungathered Saints stands.

It will be remembered that in 1856 the great yearning and benevolence of our Prophet towards the poor of this Mission were manifested by large appropriations of property for their emigration. In this he was seconded by the liberality of others in Zion towards the same end, while on this side of the Atlantic a similar spirit was manifested, and a hearty co-operation of efforts made for the emigration of the poor. Through the great and united energies of the American brethren and Elders generally in these lands, President F. D. Richards, principally through the operations of the Perpetual Emigration Fund Company, succeeded in sending home to Zion several thousand Saints. But the Perpetual Emigration Fund Company, in their noble and extensive efforts to emancipate the poor of this Mission, had more than exhausted their available means; and since then the operations of that Company have been nearly altogether suspended.

In 1857 the emigration was continued, and Elder J. A. Little was appointed to direct the emigration of the Saints across the Plains. But this season emigration consisted chiefly of independent companies made up of those who were sufficiently

wealthy to emigrate by their own means, and including a few who were sent for by friends and relatives in Utah. Thus at the close of that season, with the operations of the Perpetual Emigration Fund Company suspended, the Mission found itself nearly clear of every soul who had the means to gather. In fact, at that period there was but little means at all in the Mission, or at the command of the Saints.

Soon after the emigration of 1857, the great excitement against the Saints became strong and general, not only in the United States, but also in Europe; and in the fall of the same year the notorious Utah Expedition was despatched by the General Government to break up, in fact, our mountain Territory. The results of this Expedition were the recall of the American missionaries, the closing of the door of gathering, the crippling of industry at home, the general suspension of public works in the Valley and of efforts bearing on Foreign Missions; and, finally, the exodus, the return, and the subsequent attempts of some of the United States' officials to stir up afresh the scarcely extinguished difficulties. During this trying period of our Church history, our brethren and sisters at home had almost too much to do to care of themselves. Indeed, we believe that Providence had to assist them a great deal in the matter, and much Divine strength was needed to bear them up. Of course, then, there was but little opportunity for the display of that active benevolence and yearning of the Saints in Zion towards their brethren and sisters in these lands, nor had those already gathered from these lands the privilege of accumulating means to send for their ungathered friends and relatives. It is under these circumstances, then, that we come down to the period when the door of emigration re-opened last season.

Now, although, in the expectation and desires of the people, circumstances and difficulties are not always taken into consideration, yet they have to be taken into account in all practical operations by those who have to arrange and superintend. Thus it is in emigration operations; and though we earnestly desire to see thousands of the Saints gathered to Zion, the ways and the means to bring about these desirable events are forced into consideration. Neither must it be supposed that those upon whom the duty falls of superintending affairs can choose the ways and means according to their most favourable desires and everybody's best liking, or comfort, or pleasure. Superintending men are not only compelled to take circumstances into account, but they have measurably to bow to circumstances, act according to opportunities, measure operations to meet the peculiar cases, answer to the times and the events of the times, and endeavour to overcome difficulties and reach the desired end. Of course, the great object that should be kept in view by leading men is to reach as much good as they can, to take the best ways, use all available means wisely, do as much work in the desired direction as practicable, and as far as in their power make the arrangements and operations the most satisfactory to all, and suitable to the wants and welfare of the people.

Thus, when the door of emigration re-opened, we had the considerations of that period and several connected years, both past and future, forced into our calculations; and we had to act conformable to the circumstances of the case and the opportunities before us. Nor must we be charged with circumstances which we could not control, or our desires for the gathering of the Saints be measured by the course which we were compelled to take. Gladly would we have hailed large emigration operations, and rejoiced to have seen the Perpetual Emigration Fund Company taking their tens of thousands to Zion; and it would have been very satisfactory to us, had numerous families of the Saints been sent for to be emigrated by the means of friends and relatives already in Zion. But such was not the case; and the next great desire was

to meet the best ends, accomplish the most good, surmount the greatest difficulties, and in the absence of aid, do as much as practicable without it.

Being left to ourselves, then, and the Saints thrown upon their own resources, without aid, and in the absence of the operations of the P. E. F. Company, we aimed at the wisest policy, and endeavoured to take the best and most effective course. During the latter part of the year 1858 the Elders had been active for that coming season's emigration, and in the beginning of 1859 we devoted several Editorials particularly to emigration interests. In those Editorials we treated of "The Gathering," "The Way of the Gathering," "The Means of the Gathering," "Our Strength and Resources," "To the Ungathered," "The Beginning," "Begin at Once," "Small Beginnings," "Temporal Concerns," and "Seasons of Prosperity." Thus we not only endeavoured to throw the force of the whole Mission in that direction, but aimed also at giving the Saints correct views upon the subject of gathering, and to strengthen them and bear up their faith. In the latter part of 1859 we again devoted a portion of our Editorials, as well as some of our ministerial labours, to the same object.

Circumstances and the requirements of the time to a great extent moved us in the direction taken, and Providence shaped our ends towards self-reliance and self-exertion. Although it would doubtless have been very gratifying to have seen large emigrations and easy ways of gathering open, yet we believe that God designed to give his Saints practical, useful lessons of self-exertion and self-reliance, and to show them what can be done by the faithful working Saints, both for his cause and their own temporal as well as eternal good. It is most certain that such lessons are most necessary for the Saints to learn, especially now our community is passing into something like national existence, which demands self-reliance, self-exertion, and a knowledge of what can be done, much more than when the Saints were more in the capacity of a family. We firmly believe that the results of these practical lessons will be very great and beneficial, and that the prospects in the future for the gathering are much more favourable and satisfactory than though thousands—aye, though tens of thousands had been gathered by the means of others, or by easy ways; for they now know more fully their strength and resources, realize more the mighty power of self-efforts, even with small beginnings, when those efforts are continued, and now know more what can be done by self-reliance and self-exertion. But to return for a moment to the historical part.

In 1859, after the efforts made at the beginning of the year, we succeeded in sending over 700 Saints from this Mission. This was the first company after the suspension of emigration by Utah difficulties. It was not until late in '58 that the way of gathering re-opened, and the emigration of '59 again left the Mission clear of all who could gather. At the beginning of '59, as seen in our retrospective view, great efforts and general exertions were made throughout the Mission for emigration interests; and such has been the case, more or less, ever since. But it must be borne in mind that last year, (as will also be the case this year,) the Saints had to go by their own means and self-efforts; nor must it be forgotten that it will take several years of the efforts of the working classes of this country to raise sufficient means to emigrate their families. It is not here with the working man as in America. There, comparatively great undertakings can be accomplished in a year; but such is not the case in England. Indeed, so true is this difference, that until very lately, before these practical lessons referred to were forced upon the Saints, but few in these countries could be found to believe it possible to emigrate themselves; for all those who could gather must be understood to have already gone to

Zion, leaving the relics of old times behind, and the poorest of their brethren and sisters. It would be too much, therefore, to expect, at the first and second seasons of the re-opening of emigration, that large emigrations could be brought about, seeing that it will require several years before the efforts of the Saints can be brought to bear for a large general emigration. All that can be expected to go are those most advanced and best off, while the less prepared and poorer must wait a little longer to join in the mass. Indeed, at first there will be more done than will appear; for much of the accumulated means of the Saints will not be available, *through not being enough*. Thus it will be found that some thousands of pounds sterling will be at their credit, as the books at our Office show. Now, all this will tell in coming seasons, and then the Saints will see more clearly what they have done.

We have given our readers this retrospective view, that they may have the matter before them and understand matters rightly. We believe the view is satisfactory and creditable to the Saints, and in a future *Star* we will give a prospective view to them of coming emigrations.

MISSION OF ELIAS.

BY ELDER HENRY W. BARNETT.

We are informed, in the revelations to Joseph Smith, that the angel of the Lord, John the Baptist, appeared unto him and ordained him to the Levitical or Aaronic Priesthood, gave him the keys of the ministration of angels, and of baptism and remission of sins, and of the restoration of the sons of Levi, that they may again offer unto the Lord an offering in righteousness. After which, we are told that Peter, James, and John appeared unto him and ordained him to the Melchisedec Priesthood, which is after the holy order of the Son of God, and committed to him the keys of the dispensation of the fulness of times. The following are quotations from the History of Joseph Smith and the Doctrine and Covenants:—

"While we were thus employed praying and calling upon the Lord, a messenger from heaven descended in a cloud of light; and having laid his hands upon us, he ordained us, saying unto us:—Upon you, my fellow-servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."—*History of Joseph Smith*.

"And also with Peter and James and John, whom I have sent unto you, and by

whom I have ordained you and confirmed you to be Apostles and especial witnesses of my name, and bear the keys of your ministry, and of the same things which I revealed unto them: unto whom I have committed the keys of my kingdom, and a dispensation of the Gospel for the last times, and for the fulness of times," &c.—*Doctrine and Covenants*, page 200.

"Now," says one, "I am not inclined to believe this."

But why not believe it, if it is reasonable and sufficiently substantiated? If Joseph Smith did behold those heavenly visions, and obtain those glorious manifestations of Jehovah's power, (and there is no ground to dispute it,) then the Priesthood of the Most High—Divine authority, could not previously have been upon the earth. If such is the case, then was there an absolute necessity for its restoration, and that, too, by the ministration of holy angels. John the Baptist being a descendant of the house of Aaron, and holding the keys of the Aaronic Priesthood, and of baptism and remission of sins, and also of the restoration of the sons of Levi to their ancient order, the right of restoring this order of Priesthood, with its powers, preparatory to the second advent of the Messiah, pertained to him. To Peter, James, and John, who were specially favoured to accompany the Saviour upon the Mount of

Transfiguration, and who evidently formed the First Presidency of the primitive Apostolic Church, pertained the right of restoring the higher Priesthood and Apostleship of the Son of God.

John the Baptist is the forerunner of Christ. Jesus expressly mentions him as being his "messenger." (Matt. xi. 10, and Mal. iii. 1.) It was said of John, at his nativity, that he should "go before him [Christ] in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Luke i. 17; see also Mal. iv. 5.) From this quotation, it may clearly be seen that John is the forerunner or "messenger" of Christ, and that he will precede the two grand events—the first and second appearing of the Son of God. It may likewise be seen that restitution is a prominent feature or characteristic of John's Divine mission; and for this purpose, it seems, he was clothed with the "spirit and power" of Elijah, the great restorer, who undoubtedly holds the keys of the restitution. This will more evidently appear as we proceed.

Jesus represents John to be Elias. He says, "For the Prophets and the law prophesied until John. And if ye will receive it, this [John] is Elias, which was for to come." (Matt. xi. 14.) But this must be understood only as referring to the qualifications, "spirit, and power" of Elias; for John himself, when questioned by the Priests and Levites, denied being Elias. They alluded to Elijah, and not to his "spirit and power" manifested in the person of John.

Jesus, in answering a question of the disciples, says, evidently in reference to that "spirit and power," "Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Then the disciples understood that he spoke unto them of John the Baptist."

But he says, (speaking of the future, and mark well his significant expression,)—"Truly Elias SHALL FIRST COME and RESTORE ALL THINGS." (Matt. xvii. 11, 12.)

Here, I will ask, Did John *restore all things* at the first coming of Christ? Certainly not. Then he must come again and finish his mission, that, in connection with Christ's final appearing, the grand and stupendous work of restitution

may be completed. The Prophet Isaiah is beautiful and expressive on the extensive character of John's mission. He says—"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed." (Isa. xl. 1, 2, 3, 4.)

Now, the opinion generally held is that this prediction of Isaiah refers exclusively to the first coming of Christ. But this is not correct. That it has a more extensive signification will immediately be seen. All should know well that the first coming of Christ was a time of sore *discomfort*—of war and *dispersion*, and to Jerusalem a time of utter *desolation*. But the period to which Isaiah here alludes will be a time of *gathering* and of speaking "*comfortably*" to Jerusalem. War and strife will cease, Judah's offering will be pleasant unto the Lord, and the sons of Levi will be purified, and their offering be pleasant and acceptable to the Lord as in ancient times. Indeed, it will be a glorious period. Peace and prosperity will crown the whole house of Israel. It will, in the fullest acceptance of the word, be a time of *restitution*. The "voice" of the forerunner, or "messenger," according to Isaiah, will prepare the way, or "make straight in the *desert* a *highway*" for the Lord, seemingly, in a *mountainous* country. Here, too, I will ask, Did John prepare the way for the Lord's first appearing in a "*desert*;" and was a "*highway*" made there "for our God?" Moreover, were the valleys raised, and the mountains and hills levelled? All know full well that this was not the character of the first coming of Christ. John, therefore, must come again; and when he comes, he will prepare the Lord's way. And at that time there shall be a "*highway*" made in the "*desert*;" and there, in the "*desert*," will the people be gathered and made ready for the Lord.

The western hemisphere—the land of America—the birthplace of the Prophet Joseph Smith, is the theatre of the Latter-day Work. In the hills of that land the old Prophet Moroni deposited the Book of Mormon. The Almighty caused that this book should be deposited in the hills of that land, and designed in due time to call a Prophet there, and to qualify him for the work of the last days. Isaiah, in contemplating the Latter-day Work commencing in the land of America, beheld, after a long period of “deep sleep”—of spiritual darkness and apostacy, and the departure or covering up of the “Prophets,” rulers, and the “Seers,”—that the vision of all should be as a book that is sealed, which should be “delivered” to one that was not “learned,” who, aided by the inspiration of the Almighty, should accomplish that work which is to be “marvellous” and “wonderful” (Isa. xxix. 11, 12.)

The Prophet Zechariah saw also that an angel would be commissioned to “run” and “speak” to a “young man,” about the time of the gathering of the Jews and the rebuilding of Jerusalem. (Zech. ii. 4.) In harmony with this, John the Revelator, while rapt in heavenly vision pertaining to the future, saw an “angel” in the midst of heaven, having the ever-

lasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come.” (Rev. xiv. 6.) Jehovah’s “ambassadors” or “swift messengers” have gone forth from the land of America with the proclamation of the Gospel, or “good tidings,” inviting all nations to behold “when he lifteth up an ensign on the mountains,” on which the “feet of him” are “beautiful” that “publisheth salvation, that saith unto Zion, Thy God reigneth.” (Isa. lii. 7.) In this land (America) will exist the kingdom which Daniel saw would be as a stone “cut out of the mountain without hands,” which should “break in pieces all other kingdoms, and stand for ever.” (Dan. ii. 44.)

There Zion will “put on her strength,” and the “kingdom” its power and independence, and will rise in might and majesty, while the false and corrupt systems and institutions of Babylon will fall beneath its might. Then shall all nations know most assuredly that Joseph Smith is truly a Prophet of the Lord, and that he died a faithful martyr for the testimony of Jesus.

AMERICAN ANTIQUITIES,

GORROBORATIVE OF THE BOOK OF MORMON.

(Continued from page 63.)

(From Wilson’s “Mexico and its Religion,” &c., published in London in 1854.)

“We have removed to a greater antiquity, but have not got rid of the question of the origin of Mexican civilization. The year 600, named by Humboldt, may be considered as the time of their appearance on the table-land; but many of the ruins in the hot country might claim a thousand years earlier antiquity. These massive remains must have stood, abandoned as they now are, in the midst of the forest, for a long time before the Conquest, as their very existence was unknown to the Spaniards until near the close of the last century.”

(From Madden’s “Shrines and Sepulchres of the Old and New World,” published in London in 1851.)

“Mr. Harri-son, a member of the Massachusetts Historical Society, gives an inter-

esting account of the ancient graves which are scattered over the whole face of the western country of America:—“The places called graves are small mounds of earth, from some of which human bones have been taken. In one were found the bones, in their natural position, of a man buried nearly east and west, with a quantity of isinglass (*mica membranacea*) on his breast: in others, the bones laid promiscuously; some of them appeared partly burned and calcined by fire; also stones evidently burned, charcoal, arrow-heads, and fragments of a kind of earthenware. An opening being made at the summit of the great conic mound, there were found the bones of an adult, in a horizontal position, covered with a flat stone. Beneath this skeleton were three stones placed vertically, at small and different distances; but no

bones were discovered. That this venerable monument might not be defaced, the opening was closed without further search. It is worthy of remark that the walls and mounds were not thrown up from ditches, but raised by bringing the earth from some distance, or taking it up uniformly from the surface of the place. The parapets were made probably of equal height and breadth; but the waste of time has rendered them lower and broader in some parts than others. It is in vain to conjecture what tools or machinery were employed in the construction of those works; but there is no reason to suppose that any of the implements were of iron. Plates of copper have been found in some of the mounds, but they appear to be parts of armour. Nothing that would answer the purpose of a shovel has ever been discovered."

(From Hill's "Travels in Peru and Mexico," published in London in the present year of 1860.)

"It is not possible to travel in Peru without having the mind constantly occupied with the consideration of what more concerns the ancient inhabitants than the present possessors of the country. . . . The accounts, however, given by the Peruvians concerning the origin and progress of the civilization they had attained before the arrival of the Spaniards, have been justly considered by the author of the 'History of the Conquest of Peru' as mere fable, partly because they cover a period too long to have been occupied by the reign of only thirteen Incas, which is the number mentioned in their history, and also on account of the discovery of the ruins of great edifices on the shores of the lake Titicaca, which are acknowledged by the Peruvian historians to have been erected before the reign of the first Inca. It appears, indeed, certain that a race of men considerably advanced in civilization must have existed in Peru before the time of the Incas. . . . After mounting a steep and winding pathway on the western side of the city, [Cuzco,] we first came to a terrace, upon which are the remains of the palace of

the first Inca, Manco Capac, or such as are so called; for the truth of the prevailing opinion has been doubted by several Spanish historians, which has led, indeed, to curious conjectures concerning the origin of Peruvian civilization. . . . This remarkable relic of a former age is situated immediately below the heights upon which are found the remains of the great fortress we were about to visit. It consists chiefly of a wall of about twelve feet in height, which stands upon a firm terrace paved with smooth stones of irregular forms and sizes, but fitted to one another in the same manner as those in the walls of the buildings of the ancient town. . . . After entering the open doorway upon the terrace, we mounted some stone steps which brought us to a cultivated field on a level with the front wall. On the inner side of this are found massive ruins of ancient edifices. Amongst them are the remains of a wall of about thirty feet in length, and eight or ten feet in height, the stones in which are placed with the same exactness as in the temples below. Other remains of buildings were also strewn about on the same side of the hill we were ascending, which, although they do not seem to have any connection with one another, are all supposed to have belonged to the establishment of the first Inca. . . . We reached Chdincherua, an Indian village at the distance of five leagues from Cuzco, containing about 300 inhabitants. During a short stay which we made here, we observed that there were three distinct masses of ruins, besides the wreck of many other ancient buildings distributed about the place. . . . The ruins which it was the chief object of my expedition to inspect were at Ottañtambo, less than half a day's journey further. . . . Innumerable ruins of stone buildings were distributed everywhere in the most thorough confusion. . . . The whole of the ruins were strewn about in as much confusion as if an earthquake had distributed them. Neither the bounds of the particular dwellings, nor the form or size of any one of them could be distinguished."

(To be continued.)

PASSING EVENTS.

GENERAL.—The official journal of the Prohibitionists in France contains a protest against the Emperor's commercial reforms, signed by 176 manufacturers, cotton-spinners, and ironmasters: the measure is described as a social and commercial revolution; and they say that they will either have to undergo the disastrous consequences the treaty will produce, or tear it by cannon shot. The very successful issue of the Ghoorka campaign against the rebels on the Nepalese frontier is the only topic of interest in the Bombay journals: the rebel force is now considered as utterly annihilated.

AMERICAN.—A terrible calamity occurred at Lawrence, Massachusetts, on the 10th of January, when the Pemberton Mills in that city suddenly fell to the ground: there were from 600 to 700 operatives at work in the mills at the time, and it is supposed that 200 or 300 were buried in the ruins. Advice from Vera Cruz to the 22nd ult. report that "General Marquez, the butcher of Tacubay, arrived at Mexico about the 10th instant, after sacking and robbing every village on the road from Guadalajara: not a city or village escaped, each contributing forcibly to the demands of the blood-spotted Marquez: on his arrival, his interview with Corona, second in command to Miramon, resulted in an open assault and battery on Corona, and Marquez was placed under arrest in the palace: Marquez tried to escape, but was secured by Largado: Miramon left Guadalajara on the 8th instant, with 2,000 men, for Colima, to attack Col. Ogazon and Valeo, of the Constitutional army: some 2,000 men were to join him near Coala.

MEMORABILIA.

INVISIBILITY OF AIR.—Air is invisible on account of its perfect transparency, as it allows the rays of light to pass through it without reflecting any.

LONGEST BRITISH CANAL.—The longest canal in Great Britain is that between Leeds and Liverpool, which is 130 miles in length, and 42 feet in width.

HIGHEST BRITISH MOUNTAIN.—The highest mountain in Great Britain is Ben Nevis, in Inverness-shire, Scotland, it being 4,370 feet above the sea level, and its basal circumference about 25 miles.

GOODWIN SANDS.—The Goodwin Sands, on the coast of Kent, are so called on account of their having formerly formed part of Earl Godwin's lands, which were afterwards swallowed up by the sea.

KINGS OF JERUSALEM.—The kings who occupied the throne of Jerusalem from the formation of the Kingdom of Palestine by the Crusaders in 1099 to 1223, were successively as follow:—Geoffrey Bouillon, Baldwin I., Baldwin II., Fulk (Count of Anjou and Milcent), Baldwin III., Amaur I., Baldwin IV., Baldwin V., Guy (of Lusignan and Sybil), Amaur II., and John (of Brienne).

THE ZOLLVEREIN.—The Zollverein consisted of the following 12 German States—namely, Prussia, Bavaria, Saxony, Wurtemberg, Baden, Luxemburg, Electoral Hesse, Ducal Hesse, the Thuringian Union, Brunswick, Frankfurt, and Nassau. These States were called "the Zollverein," (from *zoll*—duty, and *verein*—union,) because they unitedly agreed to fix a scale of duties to be levied on all foreign produce entering their territories.

HOW TO TELL THE AGE OF AN OYSTER.—An oyster-shell being composed of successive layers of plates overlapping each other, (technically called "shoots," and each of them being the distinct growth of a year, the age of the oyster is determined by the number of these annual "shoots,"—which, up to the time of the animal's maturity, are regular, but after that period become irregularly piled one over the other, rendering the shell more and more thickened and bulky.

MENTAL ARITHMETIC.—The value of an ounce being given, the rate per pound may be found, if *avoirdupois*, by dividing the farthings in the given price by 3, for the answer in shillings; but if *troy*, by dividing the farthings by 4, or by the rule for finding the value of a dozen articles from the given price of one. The value of a pound being given, the rate per ounce may be found, if *avoirdupois*, by reckoning the given shillings as farthings, and multiplying by 8; but if *troy*, by multiplying by 4, or by the rule for finding the price of one article from a given rate per dozen.

VARIETIES.

WILD DUCKS fly at the rate of ninety miles an hour, and the swift flies more than 200 miles an hour.

YIELD A LITTLE.—It is better to yield a little than quarrel a great deal. The habit of standing up, as people call it, for their (little) rights, is one of the most disagreeable and undignified in the world. Life is too short for the perpetual bickering which attempts such a disposition; and, unless in a very momentous affair indeed, where other people's claims and interests are involved, we question if it is not better to lose somewhat of our precious rights, than squabble to maintain them.